therefore inclined to agree to the enhanced rates of income-tax at least as a temporary measure. But she was very particular that the income thus derived must be ear-marked for expansion of primary education.

**The COMMISSIONER of INCOME-TAX (Mr. D. Srinivasa Iyengar)** stated, on behalf of Government, that the mover seemed to be unaware of the fact that income-tax in Mysore was already graded as follows:

| Amount Rs. | Rs. | | Rate per rupee |
|---|---|---|---|
| 5,000 to | 10,000 | ... | 4½ pies |
| 10,000 to | 15,000 | ... | 6 ,, |
| 15,000 to | 20,000 | ... | 7½ ,, |
| 20,000 to | 30,000 | ... | 9 ,, |
| 30,000 to | 40,000 | ... | 12 ,, |
| 40,000 to | 50,000 | ... | 15 ,, |
| Above | 50,000 | ... | 18 ,, |

After the Income-tax Regulation was enacted in the State, the rates were revised three times, the last revision having been agreed to by the Legislature in 1931. And in case the above rates were to be enhanced further, it would be necessary to bring up an amending bill before the two Constitutional Houses. It had also to be remembered that under the coming Federal Constitution, Income-tax would be an item of federal revenue and it would not be very advisable to alter the rates of income-tax in Mysore in the meanwhile. So far, at any rate, as the present time was concerned, he said that in view of the general economic depression, Government were not in favour of enhancing the rates of taxation immediately, though they would have no objection to reconsidering the question of rates later on if necessary.

## RESOLUTIONS—(*contd.*).

No. 7.—**Khan Bahadur MAHOMED ABBAS KHAN,** commenting on the resolution, observed that though there was nothing improper in the Assembly praying for the appointment of a non-Brahmin Executive Councillor, the resolution coming as it did immediately after the issue of a notification relating to the elevation of a particular officer to the Council, amounted to questioning the gracious orders of His Highness the Maharaja who alone was competent to make that appointment. He was afraid that it would not be consistent with their sense of loyalty if the people should show dissatisfaction in regard to matters of such import.

Secondly, considering the merit of the particular officer who had been elevated to the Executive Council, the speaker acknowledged that Mr. N. Madhava Rao was one of the most able and efficient officers in the State who had made a mark in all the responsible posts so far held by him. He was also an officer who had earned the confidence and respect of the public by his impartiality and sympathy and was certain to make a name in the bright days yet in store for him. For these reasons, he thought that there should be no hesitation on the part of the Assembly in heartily welcoming His Highness the Maharaja's decision to appoint Mr. Madhava Rao as an Executive Councillor in succession to Mr. Matthan.

In the next place, dealing with the suggestion made by certain members the previous day that, notwithstanding the fact that it would involve an extra expenditure of Rs. 30,000 annually, an additional Member of Council might be appointed, he said he had no objection to that being done. But before making such a request, he was of opinion that it would be graceful on the part of the Assembly to record, by a unanimous vote, its sense of satisfaction at the appointment of Mr. Madhava Rao and then make its further prayer in any form desired. His Highness was personally conversant with the comparative merits of all officers of Government and he was undoubtedly alive to the interests of the various communities in the State. So it was not competent for the Assembly to say that a particular kind of officer alone should be appointed to a particular post. The resolution as moved was also not clear as to whether it was a *non-Brahmin* officer whose elevation to the Council was wanted or the appointment of a *non-official* member. This, he said,

should be made clear. He also thought that it would be better if the resolution was split into two parts, the first containing the Assembly's sense of appreciation, and the second the prayer as indicated above. If this was done, he said, he himself would have no objection to give his support to it. But the resolution as at present worded, he said, was not acceptable to him.

**Mr. B. S. PUTTASWAMY** interrupted the speaker on a point of personal explanation and mentioned that he had made it clear at the very outset that his friends and himself would bow to the decision already taken by His Highness and that it was far from their mind to question that decision. If the wording of the resolution did not include an expression of the movers' sense of appreciation at the appointment recently made, it was entirely due to the fact that by the time the resolution was sent up, that appointment had not been notified. In order to make amends for that apparent omission, he explained that he had sought the President's permission to move an adjournment motion on the same subject, expressing therein their appreciation of the appointment made by His Highness the Maharaja and also praying for an additional appointment of a non-Brahmin Member. But unfortunately that motion had been disallowed. The attitude of the members had, all the same, been explained by him on the previous day in the Assembly. In that connection, he had also averred that he had more confidence in Mr. Madhava Rao than anybody else in the Assembly and as such, there was not the remotest trace of dissatisfaction in his mind over the elevation of that officer to the Executive Council of His Highness.

**Mr. MAHOMED ABBAS KHAN**, however, regretted to have to remark that the discussion on the previous day was not ennobled by expression of such fine sentiments. In fact, if he remembered aright, some of the speakers had definitely suggested the supersession of the orders already passed. However, he proposed that the resolution might be modified somewhat as under:—

"While expressing satisfaction at the appointment of Mr. N. Madhava Rao as Member of the Executive Council, this Assembly recommends to the Government of His Highness the Maharaja that the policy of Government in having at least one non-Brahmin Member in the Mysore Government Executive Council be continued as heretofore by the appointment of one more Member, either official or non-official."

Thereupon, **Mr. B. S. PUTTASWAMY** said that, if the Chair would permit him to alter the resolution as suggested and the House would allow it, he would have no objection to modify his resolution accordingly.

**Mr. MAHOMED ABBAS KHAN** was definitely of opinion that in case the President was not pleased to allow any amendment at that state, the mover would do well to withdraw the resolution and not press it to division. So long as the House had an opportunity of expressing its opinion in the matter, its purpose was served and there was nothing to be lost by leaving the question at that. In any case, it was desirable that nobody said anything savouring of dissatisfaction at the appointment already notified in connection with the resolution under discussion.

**Mr. H. M. CHANNABASAPPA** considered the amendment suggested by *Khan Bahadur* Mahomed Abbas Khan as eminently suitable. Since the President had already permitted on the previous day that the question might be discussed in all its aspects in connection with the resolution, he prayed that the President might allow sufficient latitude for the House to adopt the amendment proposed. He also suggested the addition of the words "either official or non-official" at the end of the resolution as proposed to be amended. With reference to this addition particularly, he said that he was indeed sorry that members had still to keep discussing the Brahmin-non-Brahmin question even in these days of enlightenment. He admitted that purely from the point of view of efficient administration, only the best available brains should be recruited to the service of the State. At the same time, he said, as compared with the state of affairs before the non-Brahmin movement was set on foot, there was

no doubt that things were progressing in the right direction and as a result of pursuing the same policy, things were bound to improve still further. Viewed in that light, it was necessary, he thought, to keep up the healthy convention of having at least one non-Brahmin Member on the Executive Council. Out of 64¼ lakhs of people in Mysore, 62 lakhs were non-Brahmins and they were all backward educationally. The speaker agreed that Brahmin officers were generally impartial, but so long as human nature remained what it was, there were bound to be exceptions. From that point of view, the Government would do well to reserve a place for that community in the Executive Council both as an incentive to the most deserving members of the community and as a means of safeguarding the interests of the majority communities. He therefore prayed that the resolution might be favourably considered by Government.

Speaking against the resolution, **Dharmapravartha M. L. NAGAPPA SETTY** pointed out that the subject matter of the resolution related to the constitution of the Executive Council and to the appointment made thereto by His Highness the Maharaja. The House had to bear in mind that His Highness the Maharaja was most interested in the progress of the State and of his subjects. So, the member thought that it would not be proper on the part of the Assembly to launch upon a criticism of any decision of His Highness in a light-hearted fashion.

He felt that the people should no longer be obsessed by communal considerations and wished that such considerations disappeared from the State altogether. As matters stood, he was afraid that the demon of communal rancour was eating into the very vitals of the State. The movers, he pointed out, had laid claim to represent 62 lakhs of people in the State as if they were one single unit. As a matter of fact, the appellation of "non-Brahmin community" applied to different castes and creeds. He did not believe that the entire lot of them had a common grievance and felt the need for a non-Brahmin Executive Councillor as represented by the movers.

Proceeding, he said that he dissociated himself with a certain personal reference made to the Dewan by some of the previous speakers. As a matter of fact, even in the course of the day's discussion, some of the speakers had complimented the Dewan on his impartiality. This, he said, was a position to which he would whole-heartedly subscribe. There was one thing which he was unable to follow. Some of those who had spoken in support of the resolution had admitted that they had no manner of grievance against the particular officer whose elevation to the Executive Council had been notified, and had even praised that officer for his ability, impartiality, etc. But at the same time, they had expressed a fear that the interests of the non-Brahmins might not be quite safe in the hands of an all-Brahmin Executive Council. It seemed to him that those statements were mutually contradictory.

MR. M. L. NAGAPPA SETTY next referred to the modifications proposed to be made in the resolution and observed that it was not at all clear to him whether even after the modifications, the movers wanted an Additional Member of Council to be appointed and if so, whether he should be an official or a non-official.

He was definitely of opinion, he said, that the principle of the Miller Committee Report should not be extended to higher appointments like those of Executive Councillors. As regards appointments which were exclusively within the gift of His Highness the Maharaja, the Assembly would not be in order in making any suggestions, observations or representations in respect of orders already passed.

Before concluding, he explained that Mysore had earned a high reputation in the outside world, as was evident from a reference recently made to it in the House of Commons by the Marquis of Zetland, Secretary of State for India. He was keen that the Assembly should do nothing which might affect that reputation, such as propos-

ing that even the highest of appointments should proceed on communal considerations.

As regards the suggestion to appoint a non-Brahmin non-official as a Member of the Executive Council, he said that so far as he knew, there was no one in the State who might be immediately thought of as being fit for such recognition, so that no purpose would be served by pressing that aspect of the question.

For these reasons, he opposed the resolution.

**Mr. K. T. BHASHYAM AIYANGAR** supported the resolution. He admitted that the request contained therein was the natural outcome of the ambition of non-Brahmins who formed the bulk of the population of the State, and pointed out that whether the Brahmins liked it or not, they must help the non-Brahmins to fulfil that ambition. But he warned the non-Brahmin members against the belief that the existence of a non-Brahmin Councillor was a sure guarantee of the progress of the non-Brahmin community. At the same time, he assured them that they would have nothing to fear from an all-Brahmin Executive Council. Every Councillor, whether he was a Brahmin or a non-Brahmin, would have at heart the interest of the State as a whole and not try to further the cause of the particular community to which he belonged. But there were practical difficulties and human limitations and at the beginning of any nation's political evolution, some special preferments would be excusable. He admitted that narrow sectionalism would disappear only after the legitimate aspirations of all sections of the people were satisfied. If that was done, they would then feel that they were all one and take delight in calling themselves by one common appellation, *viz.*, "Mysoreans."

But in the beginning some special aids to those lagging behind others was necessary. For instance, everybody agreed that the ideal should be that all should think in terms of the ultimate goal to be attained, as otherwise no political advance would be possible, and that the outlook of the people's representatives should essentially be national. All the members of the Representative Assembly and the Legislative Council should be returned only by election. But under the present conditions of the country it was not possible to adhere to that ideal, because, in that case, some of the best men would be kept out and certain interests might go altogether unrepresented in the constitutional Houses. That was the reason why the system of nominations had been adopted. Similarly, in the case of the Executive Council also, for a time, the presence of a non-Brahmin Councillor would give a special fillip and hope to all the non-Brahmin communities in the State. For the present, therefore, it was advisable for members of the Assembly to show a spirit of compromise. The times needed it, the non-Brahmins longed for it and so the Brahmin members and the Government should not grudge it. For these reasons, he supported the resolution.

In conclusion, MR. K. T. BHASHYAM AIYANGAR observed that in the course of their speeches some of the members had used strong language and expressed unpleasant ideas. It was not right for them to have done so but seeing that it was due to their enthusiasm and depth of feeling, he hoped that other members would forgive them for their ideas and expressions.

**Mr. K. CHENGALARAYA REDDY** said that members who had made unpleasant statements and couched them in strong language would withdraw them.

**Mr. K. T. BHASHYAM AIYANGAR** thanked him for it and hoped that this would satisfy one and all concerned. Personally he felt like a Brahmin among Brahmins, a non-Brahmin among non-Brahmins and an Adi-karnataka among Adi-karnatakas. He had but one goal and that was National progress; and he hoped and requested all others to have a similar goal in view. To the non-Brahmin Member of Council who might be appointed, his appeal would be that he should be impartial in his outlook and just to all.

To the Brahmin Members of Council also he would make the same appeal. To members of the Assembly, he would say generally that while certainly they had the right to ask for all that they wanted, they would be ill-advised in employing strong language and making bitter statements. Every one in the House, after all, was human and therefore not perfect. They would be well-advised, on the other hand, in understanding others correctly and sympathetically, in seeing the best in one another and conducting themselves as members of one and the same family, nursed and fostered by the same guardian—His Highness the Maharaja of Mysore.

*At this stage, the Assembly rose for lunch and met again at 3-30 p.m.*

**Mr. Belur SRINIVASIENGAR** said that he sympathised with the object of the resolution, but feared that in working, it would result in creating a cleavage among the subjects of His Highness the Maharaja. So far as the object of the resolution was concerned, it was quite in consonance with the principle enunciated by His Highness in his pronouncement which he made in reply to the deputation of non-Brahmins in 1916, *viz.*, that there should be a due proportion of all communities in the services as far as possible. So far as the question of giving effect to the request contained in the present resolution was concerned, he would appeal to everybody to remember the caution which was also contained in the same pronouncement of His Highness, *viz.*, that the non-Brahmins in carrying on their propaganda should be careful not to do anything that would tend to impair the unity and the harmonious relationship which had always existed among the different classes.

Speaking of the resolution as it was worded, the speaker said that it compared like a representation to His Highness to nominate a non-Brahmin Member to the Executive Council, and such a representation if made would in a way interfere with the absolute discretion and pleasure of His Highness in the matter. There also did not appear to be any necessity for making such a representation because non-Brahmin officers were coming up in service and in course of time more and more of them were bound to come in. It would not be a very desirable step to suddenly promote the cause of any particular community in the service because public service was not, as observed by His Excellency Lord Reading on one occasion, a representative institution to which recruitment on a communal basis should be made. In this view, it was perhaps not very correct to request that a non-Brahmin alone should be appointed to the Executive Council in the present instance.

In connection with the vacancy that was going to arise in the following months, His Highness the Maharaja had just passed orders appointing a certain gentleman, and if at such a stage the Assembly passed a resolution requesting that a non-Brahmin alone should be appointed, such a resolution would practically amount to an expression of "no confidence" in His Highness' administration of the State. This, he hoped, was far from the minds of the mover as well as his supporters. Even if it were passed, a resolution of that nature would be *ultra vires*.

Among the reasons adduced in favour of the resolution was the statement that the recommendations of the Miller Committee had not been fully given effect to, and that adequate scope was not afforded for non-Brahmin candidates to fulfil their aspirations in service. The speaker himself was at the time not in possession of all the facts and figures necessary to disprove that statement, but he was able to state that the proportion of appointments held by non-Brahmins consequent on the recommendations of the Miller Committee was indeed high enough to give hope to the non-Brahmin candidates that in course of time, their legitimate claims would be fully recognised.

Referring to certain general statements uncomplimentary to the Brahmin community which were made by some of the previous speakers, as one of the grounds in support of the resolution, the speaker said that there might be

individual cases of injustice done by Brahmin officers, but that by itself could not justify general statements of a sweeping character. He however hoped that those who made those statements did not mean to malign the Brahmin community entirely and that their statements were more the result of over-enthusiasm in regard to the subject matter of the resolution.

In conclusion, he said that non-Brahmins had every right to expect an increasingly large share of the appointments including the highest, and that Government, by means of executive orders, should certainly go as far as they could in the direction of helping them to realise their ambition. But resolutions like the one under discussion should not be moved or passed because their only result would be to create unnecessary bitterness and disturb good understanding. For these reasons, he opposed the resolution.

**Mr. R. C. MORRIS** said that any statement which made light of a community which had done much for the advancement of the State ought to be deprecated. The question of promotion was always a matter for competent authorities to decide, and to decide with reference to seniority coupled with efficiency. Honesty of purpose and sympathy were no doubt excellent and desirable qualities, but without efficiency these qualities would not go far. He did not think that the Miller Committee report could be claimed to apply to the question under discussion, *viz.*, the appointment of a Member of Council. That report covered only ministerial appointments and not higher administrative ones. Members ought to be interested in the welfare and advancement of Mysore as a whole, and if so, considerations of caste or community ought not to weigh much with them. The resolution under discussion if accepted, would, in addition to being unjust to the senior members of Government, surely be interpreted as an indication of mistrust on the part of the Assembly. Would it do credit to the members of the Assembly who, only a day or two before, were asking that greater responsibility should be vested in the House? In his own opinion, the answer could only be in the negative. For these reasons, he opposed the resolution.

**Mr. S. K. VENKATARANGA IYENGAR**, rising to a point of order, said that appointments of Members of Council, like those of Judges of the High Court, being a prerogative of His Highness, it would be out of order for anybody to suggest that any particular person or kind of person alone be appointed either to the Council or to the Bench. Secondly, in view of that very prerogative of His Highness, any resolution which recommended to Government that a particular person or kind of person be appointed to the Council or to the Bench was bound to be infructuous because such appointment was no part of the duty of the Government to which such a recommendation was made.

**The DEWAN** said that he quite appreciated the member's point of view, but that it was too late to raise this objection in view of the fact that the resolution had been allowed by him in exercise of the discretion vested in him as President of the Assembly.

In view of the above ruling, **Mr. S. K. VENKATARANGA IYENGAR** proceeded to discuss the resolution on its merits. He said that from the economic as well as the administrative points of view, the resolution proceeded on very wrong lines since it was prompted by communal considerations.

One of the previous speakers, Mr. K. T. Bhashyam Aiyangar, had observed that on principle, no doubt, it would not be right to make appointments, particularly the higher ones, on communal considerations, but that as a matter of compromise he was inclined to support the resolution. MR. VENKATARANGA IYENGAR however believed in the ideal that "Public life must be spiritualised" and that in matters of principle, there could be no compromise. It was a recognised principle in all civilised administrations of the world that no appointments to the civil service should be made on communal grounds and this resolution was opposed to such a universally recognised principle. He added

that His Highness the Maharaja and his Government had always adhered to the policy of making available the highest appointments to none but the most efficient of officers though, so far as smaller appointments were concerned, sufficient opportunities were being made available to all communities. The particular Member of Government who was about to retire had himself not been elevated to his high office on communal grounds. In fact, his very entry into service was by open competition, and it was but right that such an officer as he should be succeeded by one who would do full justice to the responsibilities entrusted to him. The particular officer whose appointment to the vacancy that was about to occur had been just notified was indeed an officer who could answer such requirements. Ever since he entered service, he had been known for efficiency as well as integrity. Would it be fair to deny him his legitimate due on the present occasion? He would let the mover as well as his supporters themselves to decide whether such a course would not be nationally unsound.

**The DEWAN** reminded the speaker that it was not the object of the mover and his supporters that legitimate opportunities should be denied to any particular officer. So far as he understood, their point was that in view of the retirement of a Member of Council who was a non-Brahmin, another non-Brahmin be taken on to the Council so that their legitimate ambition might be fulfilled.

**Mr. B. S. PUTTASWAMY** said that even in the previous session of the Legislative Council, members had made their position clear that, if necessary, a Third Member of Council might also be appointed so that legitimate opportunities might not be denied to any particular officer and that, at the same time, the just claims of the non-Brahmins might also be fulfilled.

**Mr. S. K. VENKATARANGA IYENGAR** said that without going into the question of the Second or a Third Member of Council, he was of the opinion that the resolution ran on narrow communal lines, and that therefore he was opposed to it. Where efficiency and merit had to decide issues, communal considerations ought not to weigh with those in charge of affairs. Simply because both the Members of Council would soon happen to be Brahmins, there was no justification for the non-Brahmin members of the Assembly to say that one of their own community should be appointed to the Council. Suppose for example, some years later both the Members of Council happened to be non-Brahmins. Would it be fair on the part of Brahmins in the minority to go up to the Government and ask that only a Brahmin should be appointed to the Council? Even if such a time arrived and any Brahmin preferred such a request, the speaker would be equally opposed to it. He was indeed sorry that a previous speaker, Mr. H. B. Gundappa, had challenged the Government and said that he and his friends were in a position, as representatives of the bulk of the people, to say that unless this resolution was accepted by the Government and given effect to forthwith, widespread discontent was bound to follow and the Government would have to meet the consequences of such discontent. The speaker said that he, as a member of the Assembly, was as much a representative of the people as anybody else and in his own representative capacity he would similarly challenge Mr. Gundappa and say that if the Government were to take a plebicite throughout the length and breadth of the State, those very people for whom Mr. Gundappa spoke, would give it as their opinion that Government ought not to proceed on communal lines. Suppose, for once, the Government agreed to the principle of appointing one non-Brahmin Member of the Executive Council, the question was bound to arise sooner or later as to which non-Brahmin community should get the privilege. There were any number of such communities and on account of their inability to satisfy all of them, the Government would have to face discontent even then. There was thus no practical way of Government

satisfying all the communities. His Highness' Government had always given equal opportunities to all subjects in the matter of education and it was not the fault of the Brahmins if the non-Brahmins, instead of taking advantage of those educational facilities, settled themselves in business. Even for doing so, the non-Brahmins had their own reasons, *viz.*, that they did not care to join Government service which was nothing but slavery. As a result of their wise decision, they were in possession of practically all the wealth in the land. All of a sudden if such men thought of taking up service, who could satisfy their ambitions immediately? Personally, he would have been glad if the non-Brahmins had continued in their wisdom to adhere to their wonted avocations because at no distant date they were bound to realise that their children would not thank them for the new walk of life, *viz.*, Government service, which their elders had pointed to them. Having done so, the Brahmins were worth nothing and non-Brahmin young men who were beginning to take up appointments would naturally inherit their luck.

In conclusion, he begged of the members of the House to impartially consider the observations he was making and not to mistake them simply because they came from a Brahmin member.

**Mr. D. S. MALLAPPA** thanked Mr. Bhashyam Aiyangar for the unstinted support he had given to the resolution though he was disappointed to find that his co-religionists did not show the same liberal spirit. Speaking of the resolution, he said that neither the mover nor his supporters had ever suggested that a non-Brahmin officer should be appointed to the Executive Council even though he was inefficient. Such an idea perhaps might enter the heads of Brahmins. Even if such a thing happened, there would be no wonder because some of the Brahmin officers had done such glaring injustices that they would themselves bow their heads in shame if ever they reviewed their actions, and the more sensitive of such officers would perhaps even vacate their places voluntarily. But unfortunately, they would not review their own actions. So far as the non-Brahmin communities were concerned, it was a matter for the deepest regret that even during the term of the present Dewan who was himself a non-Brahmin, they were put to the necessity of making a humble request that one non-Brahmin officer be given a chance on the Executive Council. The principle of such an appointment was by no means a new one. It had been recognised almost from the beginning of Mysore administration and given effect to long before anything like the Brahmin-non-Brahmin dispute was heard of in the State.

Reference had been made by one of the previous speakers that seniority should decide the chances of promotion of officers to higher appointments. The speaker was somewhat surprised at that suggestion. For many decades there was the practice of appointing a non-Brahmin officer as Member of Council even where such an appointment involved the supersession of a senior Brahmin officer. He pitied the Brahmins who were trying to dissuade young non-Brahmins from aspiring for their due opportunities and he was also sorry that the Brahmin members were trying to view everything in a communal light. He had no doubt whatever that those who talked so much of national development and national interests were in fact far from national at heart. It was not such showy nationalism that the country needed at the present moment. What was really needed was practical nationalism. What, for example, was their reply to the charge that some highly placed Brahmin officers had given away appointments in large numbers to their own relations and friends? Were they true to national interests? Rather, he thought that they had ill-served the country's cause.

A member had just characterised Government service as slavery. If he and his co-religionists honestly believed it to be so, there was no reason why all of them should not at once resign and go away. Surely, the State would not be

any the poorer for their going out of service.

Referring to the argument of Mr. Belur Srinivasaiengar that this resolution sought to interfere with His Highness' discretion, MR. MALLAPPA said that nobody had ever criticised His Highness' actions in the past, nor presumed to make any suggestions to His Highness as regards the future. Surely there was nothing wrong in members of the Assembly making all legitimate representations through resolutions and other recognised means. What, after all, did the resolution say? It merely said that the Assembly recommended that a non-Brahmin be appointed to the Council. There was no trace of disrespect in a resolution of that kind. For this reason, he would support the resolution and appeal to the Government to accept it.

Many representatives of the bulk of the people felt that their repeated representations in regard to this matter had been shelved by His Highness' Government and if they continued to do so, it was bound to have very adverse effects throughout the State. It would be wise for the Government to avoid such a situation by accepting the resolution and giving effect to it forthwith and thus endearing themselves to all the subjects. The non-Brahmin communities were convinced that unless and until the Executive Council of His Highness had on it at least one non-Brahmin Member, there was no hope of progress for the non-Brahmin communities. They would beseech the Government to remember that the non-Brahmins were also human beings, with all the hopes and ambitions common to others, and that they were also children of God, equally with others. If such hopes and ambitions, or at least the more reasonable of them, could be achieved by them with the help of His Highness' Government, all those people would entertain lasting gratitude to His Highness' Government, and in that way alone could the prosperity of the State as a whole be ensured.

**Mr. L. VEMA REDDY**, who spoke next, said that the appointment of a Member of Council was a prerogative of His Highness the Maharaja and that this prerogative had been exercised in the present instance in the best possible manner since the officer appointed in succession to the retiring Member was acknowledged to be one of the most efficient officers in service. Mr. Madhava Rao had served in various capacities and made a mark for ability and integrity. He had besides toured extensively, not only within the State but also in the west. It was the good fortune of the subjects of the State that his elevation to the Executive Council had been decided upon. He was sure to further the cause of all sections of His Highness' people so that the non-Brahmins could expect nothing more even if a non-Brahmin Member were appointed. But the practice of having one such Member on the Council having been long in vogue, it would be a matter for pride and encouragement to the non-Brahmin public if the same thing was done at the present time also. The appointment of Mr. Madhava Rao having already been ordered and this having given universal satisfaction, the only way in which His Highness might be pleased to satisfy the needs of the case would be to appoint a Third Member of Council, and the House would be grateful if the Government submitted this view to His Highness for gracious consideration.

**Mr. SYED MOHIYUDDIN HUSSAIN** said that he did not see any necessity for moving a resolution like this. Previous speakers had referred to a number of non-Brahmin gentlemen who had been appointed as Members of Council in the past. This circumstance itself proved that His Highness the Maharaja was just and impartial and it was a circumstance which ought to satisfy all communities in the State. The speaker did not want to think of large questions like this in terms of Brahmin and non-Brahmin. To him, all communities were the same and he himself had been returned to the Assembly by means of votes given by members of most of the communities, and so he would not view this resolution from the narrow point of view of

Brahmin or non-Brahmin. He would view it only from the point of view of the State as a whole and base his arguments and conclusions on practical experience. So viewed, he did not think it would be useful to anybody if a non-Brahmin was appointed to the Council merely on account of communal considerations. If an officer rose from the subordinate ranks he would pick up experience, and when the time for his elevation to the highest posts arrived he would be able to understand all the intricacies of the administration. It was always desirable to appoint such men to the highest places. On the other hand, if a person was suddenly elevated to the Council merely on communal considerations, he could not discharge his duties efficiently, he would naturally become a signing machine and the Administration as a whole would fall into ill-repute. Was it necessary to try such a dangerous experiment? The experiment had in fact been tried in the case of local self-government—non-official Presidents and Vice-Presidents having been given to District Boards and Municipalities—and its results were not very happy in all cases. In some cases there were open fights in the local bodies themselves, and in most others there were party factions and over-activity behind the scenes. Most of the institutions were inefficiently managed and nobody knew the extent of losses resulting therefrom not only to the institutions themselves but also to the State as a whole. Such being the case there could be no guarantee that the appointment of a non-official Member of Council would make for efficient administration. Even supposing it was agreed that there should be a non-Brahmin Member of Council, the difficulty would be to make a selection because there were any number of communities and subsects; and as soon as a person from any one community was selected for appointment, all the other communities would naturally become disappointed and dissatisfied, and that was a position which the Government ought to avoid at all events. Some members suggested that His Highness might be pleased to appoint a Third Member of Council, which meant an additional expenditure of about Rs. 30,000 per annum. The speaker wished that the members making that suggestion were made responsible for the finances of the State so that they would themselves have to face the music resulting from their own suggestion. The present, in his opinion, was hardly the time for undertaking such heavy expenditure of an avoidable nature. The Administration was in charge of able, experienced, active and well-meaning officers, and so there was absolutely no need for the appointment of a Third Member of Council. The view had been expressed that the extra expenditure of Rs. 30,000 which such an appointment might mean would be easily worth while incurring. But he would very much like to ask where so much money should come from, whose money it was, and whether the State could afford to incur it at the present time. People from all parts of the State were persistently clamouring for a lightening of the burden of taxation, and the Government, with all their sympathy for them, found themselves utterly unable to grant any relief in that direction. Was it really worth while wasting a large sum of money on an extra Member of Council at such a time? Instead of that, if the same amount were incurred on starting some new industries or other activities under the auspices of departments already existing, it might perhaps confer a solid boon on the masses and incidentally provide occupation to a large number of young men who were remaining unemployed. It would be a sheer waste of public money if it were spent on newer appointments carrying high salaries, leaving those young men in the lurch. He was at a loss to know what really was at the back of the minds of the members proposing such extra appointments. If it was their feeling that the existing number of officers in charge of the Administration was not enough, they were welcome to say so. If they thought that the officers now at the helm of affairs could not discharge their duties in a thoroughly satisfactory manner, he for one would certainly

disagree with that view. And, over and above all, these appointments were altogether within the gift and discretion of His Highness the Maharaja, so that nobody else had any voice in regard to them. Even granting that an expression of views relating to them by members of the Assembly was in order, it was for the members to consider whether any particular officer's claims had been overlooked in the present instance. There was one senior officer who belonged to the non-Brahmin (non-Hindu) community but his turn for elevation to the Executive Council had not arrived. If an opportunity occurred before he retired, surely His Highness would not deny him a chance. It might be that the non-Brahmin communities felt that their graduates and double graduates had not got such rare chances. But who could help it? Many such men had already been absorbed in service, some of them were already in the cadre of Assistant and Senior Assistant Commissioners, and as time progressed they were certain to have their own chances. But surely, they could not expect all on a sudden to be elevated to the Executive Council simply because they belonged to particular communities. His Highness the Maharaja was very well known for his dispassionate view of things, for his calm judgment, and for the soundness of his decisions on momentous issues. So, nobody need have any apprehension that any interest was going to be sacrificed or prejudiced by leaving things to His Highness' judgment. Under His Highness' wise rule, everybody who did his duty honestly and well was sure of getting his due recognition, but everything would come in proper time. In this view, he would request the House not to raise unnecessary issues or make much of small matters. Personally, he would remain silent on the question under discussion and would appeal to the other members also to do the same.

**Mr. N. G. SANJIVIAH** observed that there did not seem to be any necessity for the previous speaker to say all that he did. He was one of those who believed that large questions like this should be considered from the national point of view, but he did not know whether such a point of view prevented anybody from asking for justice being done to all the communities. Germany, for example, was national in its Government and yet they were hearing of special preference to Nazis as against the Jews. Similarly in Mysore, there was nothing wrong in nationally-inclined public men asking for special recognition being extended to the cause of the non-Brahmins. This prayer was by no means a result of the non-Brahmin movement in the State, as could be seen from the circumstance that the non-Brahmin awakening in the State took its origin only in 1914 or 1916, whereas the principle of having at least one non-Brahmin Councillor had been recognised long before that. That principle had not been laid down by any non-Brahmin Government. It had been laid down long ago, when Brahmin Dewans were in charge of the administration. No technical objections need be raised, therefore, to that principle being acted upon, nor sinister motives attributed to members reminding the Government to that principle. Nobody suggested that His Highness' decision in the present case was not wise or that it was not taken in the best interests of the State. One of the previous speakers had asked whether it was the intention of the supporters of this resolution that inefficient men should be appointed to high places. Certainly not so. Ever since the non-Brahmin movement was set on foot, nobody had suggested that inefficient men should be appointed even in subordinate vacancies. If only the prayers of the non-Brahmin communities were understood sympathetically it would be found that there was nothing objectionable in them. It was for those more favourably situated to so understand them and help them to realise their legitimate ambition, themselves realizing that the convention of having at least one non-Brahmin Member of Council had always been acted upon. He begged of the Government to submit these views on behalf of the Assembly to His Highness

the Maharaja and advise him to be pleased to satisfy all the members of the Assembly by acceding to the request contained in the resolution.

**Mr. A. VENKATESIAH** commenced with the observation that it was a matter for the deepest regret that two responsible members of the House, Messrs. B. S. Puttaswamy and H. B. Gundappa, should have made certain references to the University in a light-hearted manner. He said that, after those references were made, he called on the Vice-Chancellor and the Registrar who had assured him that the statements made by those members were unwarranted in view of the circumstances of the case. He therefore hoped that members would not go away with the impression that any irregularity had happened in the University at all.

As regards the resolution under discussion he regretted that even in these days of national progress, communal considerations should be made much of. He quoted a statement made by Sir Albion Banerji, a previous Dewan of the State, to show that the country's progress could be secured only when leaders of public life shook off their sectarian leanings and prejudices. By discussing this resolution the members were giving scope for others to remark that leaders of public opinion in Mysore had fallen from their heights and were fighting for communal benefits, all for the sake of one appointment. He appealed to the House not to give room for such a criticism but to live and work for the country as a whole.

**Mr. Hosakoppa KRISHNA RAO**, in opposing the resolution, said that he had not proposed to participate in the discussion on this resolution but that, in view of certain statements made by some of the members, he felt called upon to make a few observations. He was sorry that some of the remarks made were such as to leave a bitterness in the minds of others. A few of them had averred that they bore no ill-will to others and that there was nothing unpleasant in what they said. But as a matter of fact, one speaker had imported both heat and wrath into his speech. It was necessary that in all such matters members did not make criticisms of a carping nature. Nor was it right for them to be guided by communal considerations or to advance communal claims in respect of important appointments.

Coming to the resolution itself, he said that the subject matter related to a matter of administrative detail which did not admit of special favours being shown to anybody on communal grounds. The Dewan and the Members of Council were quite able to readjust matters as and when necessary. The fact that in all eleven Brahmin Members and an equal number of non-Brahmin Members had been elevated to the Executive Council so far showed that the claims of all deserving men were duly and surely recognised.

The speaker also did not agree with the opinion held by some of the speakers that the Dewan was not a Member of the Council but only its President. He was very much pained that a responsible member had thought it fit to say that intricate administrative problems would not enter the Dewan's head or that certain happenings pertaining to the administration would not go to his notice at all. The Dewan was His Highness' Chief Minister, the President of the Cabinet, and also the head of the administration. Could it be contended, then, that he was not a Member of the Council? He certainly was a Member of it and, in fact, had larger powers than other members. It was the proud privilege of the Dewan that apart from expressing his own views when any question came up for discussion in Council, he might once again be consulted by His Highness while taking decisions on momentous questions, and the Dewan was in a position to guide His Highness on the particular lines on which such decisions might be taken. In particular, the present Dewan was loyal to the core, both to His Highness and to the best interests of the State. By frequent touring in the districts he had posted himself up to date with the conditions of life of people in all parts of the State. He was most anxious for the

progress and prosperity of the State as a whole. It would be meaningless for anyone to say that such a Dewan was not interested in a particular section of His Highness' subjects. He was interested in both Brahmins and non-Brahmins, and all of them were equally grateful to him for it. There was no justification for anybody suddenly to become dissatisfied for the only reason that once in a way the Executive Council happened not to contain a non-Brahmin Member. No doubt, some of the speakers said that they were not displeased with the elevation of Mr. N. Madhava Rao to the Council and that they had nothing to say against his appointment. But all the agitation carried on at the present time could only mean that they were displeased with the appointment. Some of them spoke of the "best interests" of the State and at the same time they proposed the appointment of an Extra Member of Council, at a cost of Rs. 30,000 per annum. Was it in the "best interests" of the State that they wanted so much money to be incurred on a needless appointment at a time of unprecedented financial difficulty? All things considered, it was difficult to believe that such members were not swayed by communal motives in all that they said or did. Government service, after all, was only one aspect of public service, and if communal considerations were allowed to influence judgment in regard to it, it was bound to blur the vision and affect judgment in respect of other aspects of public life also. This would not be good either to the services or to the country as a whole. Personally, the speaker would not care if the claims of senior Brahmin officers were not recognised by the Government, but on principle he was of the opinion that it would be wrong to foment communal bickerings and give a wrong lead to those who would emulate. He did not know how far members of the Assembly would be in order in suggesting that His Highness' Executive Council should consist of particular kinds of individuals alone. They were expected to safeguard the interests of the masses, and they could best discharge that duty by imbibing and disseminating democratic ideas on universally recognised lines. But democracy, in practical working, was bound to have certain limitations. It was all very well to lay down that the Executive Council should always consist of one non-Brahmin Member, but if at any time a competent non-Brahmin was not available, was the Council itself going to be dissolved? Obviously not. Why, then, should such impracticable suggestions be made? There was a time when all the seats in the Legislative Council were being monopolised by Brahmins, but at the present time more and more non-Brahmins were coming in. Suppose it was laid down that in future the Legislative Council should consist of only non-Brahmin members but that such members were not available, was the Legislative Council going to be dissolved? The Administration as a whole was in the hands of Government and it was for them to conduct themselves in a manner which was both responsible and responsive to the people. So long as all were agreed about that healthy principle, why should anybody be worried about the details of the machinery of the Government? There were larger questions demanding attention in all quarters and it would be frittering away energies if trumpery issues were made much of. At any rate, the present was not the time for communal claims to loom large in anybody's eye. Responsible men would do well to concentrate their attention on larger issues and work for larger interests. If they could not do so, at least they should keep their views to themselves. This was his own attitude and the attitude of some others of his way of thinking. He would be glad if the rest of the members fell in with his view. And yet, when he and others who thought with him were charged that they were not national in their outlook, that they were not loyal to the best interests, and that they were inimical to backward classes, it would become their necessary duty to give a lie direct to such charges which were as damaging as unholy. It might be that some were opposed to

preference being shown to particular individuals merely on communal grounds, but such persons also might be as loyal to best interests as any others. The others must take it only as an honest difference of opinion. It would be extremely unfair for them to blame such persons openly, in duly constituted bodies, and say that they were inimical to others. They honestly held the opinion that so long as communal considerations prevailed in administrative matters, the efficiency of the administration was bound to suffer and the country's progress was bound to be retarded.

**Mr. B. S. PUTTASWAMY**, in making his final reply, said that he was surprised that some members should have imputed communal motives to him, in spite of the assurance he had given on the previous day, while moving the resolution, that he had no such motive and that he was moving it for the only reason that if a non-Brahmin Member of Council was appointed, all the non-Brahmin communities in the State would be satisfied. As a Constitutional Ruler, His Highness the Maharaja had imposed certain constitutional restrictions upon himself though he was not bound to do. By doing so, His Highness had graciously made it possible for his subjects to make their views and representations better known to His Highness than would have been the case otherwise. There was nothing wrong in supporters of this resolution taking advantage of that facility and requesting Government that they might represent to His Highness that an extra Member of Council be appointed even at extra cost.

Referring to the remark made by some of the members that a resolution like this would not make for national progress, he said that he did not know why those members should have thought so. He did not believe that any and every question which had a bearing on communal interests necessarily clashed with national interests. He was inclined to think that nationalism was not understood by members holding such an opinion. It looked to him as though some members were raising the bogey of national interests just with a view to defeat questions calculated to make for the advancement of the backward communities. He was reminded of the exclamation, in this connection, "O, Liberty, what crimes are committed in thy name!" and he would somewhat alter it and say: "O, Nationalism, O, Efficiency, what atrocities and sins are committed in your name!" He did not see any hope for the country until and unless each community learnt to wish well for all other communities and welcome them in their own midst. What, after all, was the crime in the non-Brahmins claiming a share in the administration of their own country? Why, for example, was there a clamour throughout India, for the Indianisation of various services? Were non-Indians not human beings? The only explanation was that Indians wanted to have a share and a voice in the administration of their own country. Similarly, the non-Brahmins in Mysore wanted a share in the administration of their own State. The noblest of men, men of international repute like Mahatma Gandhi and Rabindranath Tagore, and other great personages who regarded the entire universe as one single unit, were still fighting for due political recognition for their own countries at the hands of others—a circumstance which proved that the struggle for political emancipation of any given unit was certainly not inconsistent with either nationalism or inter-nationalism. It was not all who understood this subtle truth; only men who had developed their latent divinity to great heights could realise it. So far, however, as the commoner folk were concerned, the only way in which that truth could be explained was that national progress meant nation-wide or universal progress, which could only be achieved after all obstacles in the way of the backward classes were overcome. In this sense, every attempt at overcoming the obstacles should be regarded as a movement helpful to the national cause and the present attempt on the part of the non-Brahmin communities to assert themselves was an aid to

national progress. Fifty-eight lakhs of non-Brahmins, forming more than 85 per cent of His Highness' subjects, were cringing, as if they were begging for a dole, that one Councillor's place be given to a representative of their own. Whoever could say that this was unjust or undeserved? They never suggested that all future appointments should be given only to non-Brahmins or that any of the existing Brahmin incumbents should be removed from office. The non-Brahmins were as tolerant and moderate in their claims and representations as they were honest and sincere about them. Knowing full well that the present was a period of acute financial difficulty, if members still proposed the appointment of a Third Member of Council, at such a heavy cost as Rs. 30,000 per annum, it only showed how earnest they were in the matter and how strongly they felt about it.

Referring to the remark of a certain previous speaker that nobody had alleged that the existing Members of of Government were unable to manage their work satisfactorily and that therefore there was no case for the appointment of an extra Member of Council, the speaker said that nobody ever intended to make such an allegation or to make out a case on that basis. It was not apprehended by anybody that if the Council consisted only of Brahmin officers the interests of the non-Brahmins were going to be jeopardised. But the point was that it was not enough for an officer to be good and useful, it was also necessary that he should *appear* to be good and useful. In other words, the efficiency of an administration, or of any other institution, must be gauged not by its own intrinsic merit but by what others, for whose service that administration or institution existed, felt about it. The *Ramayana* contained an incident which lent support to this statement. Sri Rama knew perfectly well that Sita was pure, but simply because one ordinary man doubted her chastity, Sri Rama ordained her to undergo the fiery test. That was the gesture of that sagacious ruler and statesman. That, indeed, was *Raja Dharma*, which men of the present age also should know. Applying that parallel to administrative matters, he would say that it was not enough if a Government merely had benevolent leanings, but it must also command popular support for its benevolent acts. It was the Government's duty, therefore, to grant the present popular request for the appointment of a non-Brahmin Member of Council.

A certain vernacular daily had asked whether Mr. Matthan, as a Member of Council, had done anything special for the non-Brahmins. It was true that he had not done anything out of the way for them. Nor did they want that anybody should go out of the way to help them. Their only point was that a non-Brahmin officer would have greater sympathy for their aspirations, whereas Brahmin officers, however efficient and just, might not view those aspirations with equal sympathy. That, at any rate, was how the non-Brahmins felt about it and that was the very reason why the appointment of a non-Brahmin Member of Council would give comfort and satisfaction to all the non-Brahmin communities. At present, there was widespread dissatisfaction which was not good for the State. The speaker would substantiate this position by quoting a parallel. The question of Harijan uplift was engaging attention in all quarters at the present time, and non-Harijans, in particular one Brahmin gentleman, were working steadily and hard for their cause. No doubt the Harijans were grateful to them for it, but surely their satisfaction would be far greater if the service came from men of their own fold. The non-Brahmins, similarly, would appreciate it very much if a member of their own community toiled for them, from an influential position. For this reason also, he thought that Government would do well to accept the resolution.

Proceeding, the speaker said that he differed from Mr. H. B. Gundappa on one point: that member had made an observation that the Dewan was only

the President of the Executive Council but not a member of it and was therefore not in a position to do much for the advancement of particular communities or interests. In fact, as President of the Council, the Dewan could not only direct but also enforce policies and administrative orders much more effectively than Members of Council. The only difficulty, in his opinion, was that having very many important matters of State to engage his attention, he might not find it possible to devote sufficient time and attention to relatively unimportant matters like communal interests. This was the reason why some members were very particular that there should be a non-Brahmin Member of Council, specially charged with the responsibility of ensuring the progress of the non-Brahmins.

It was not their intention that an inexperienced and inefficient non-Brahmin should be appointed. They never wanted that public service in Mysore should be converted into a sort of a poor house in which men of that description should be fed or even tolerated. Their only contention was that if efficient and duly qualified non-Brahmins were available, as in fact they were, they should be preferred for appointments in proportion to the population of those communities. If this request was not acceded to, those communities feared that they might have to continue to remain in a backward state. For example, for nearly a decade past the Government had adopted the policy of preferring non-Brahmin candidates for purposes of filling up appointments so that in the course of seven years, at least 50 per cent of the appointments might be held by members of backward communities. But the effect of that policy was still far from satisfactory, and all the questions, representations and resolutions, all the suggestions and criticisms of members of the two Constitutional Houses, and all the orders and instructions issued by Government as a result thereof, had not helped those communities to realise their ambition. Government, no doubt, had every sympathy for the aspirations of the non-Brahmin communities, but the officers charged with the responsibility of giving effect to the orders were all members of the forward community and they had so far managed to render all those orders ineffective. This in itself was a matter for deep regret but the fact that such officers were continuing to enjoy official preferments was a matter for greater regret still. The story would have been quite different if a non-Brahmin Member of Council was in charge of affairs. In the light of this experience at least, he prayed, Government might be pleased to accept the resolution and prevail upon His Highness to give effect to it. Efficiency would not suffer if this was done. A number of non-Brahmin officers had been appointed to the Council in the past and in that way a healthy convention had long been established and followed. The resolution under discussion only wanted that the same convention be respected on the present occasion also. The chief point in favour of the resolution was that at the time, there was no non-Brahmin entitled in the usual course to a place on the Executive Council and that therefore a special arrangement might be ordered whereby the Council would include one Member of that community.

It was true that appointment of Members of Council and Judges of the High Court was entirely a prerogative of His Highness the Maharaja. No one sought to interfere with that prerogative. But when the entire House was in favour of a particular step being taken, the duty of Government clearly was to bring it to His Highness' notice and also lend their own support to such a popular demand. If they promised to discharge that duty, the bulk of the subjects of His Highness would be supremely satisfied and their leaders would also strengthen their hands by waiting in deputation on His Highness and represent the case for the masses.

The member was disappointed to hear a certain member observe that this resolution, which wanted that the Executive Council of His Highness should include a *non-Brahmin* member, sought to interfere with a royal prerogative. At the same time, that member

had stated that he would support a representation that the Council should include a *non-official* Member. That, he said, was a self-contradictory position. If the former representation was an interference with a royal prerogative, the latter was equally so. But in the speaker's own opinion, neither was an interference. At that rate, every representation would be an interference, either with royal prerogative or with governmental authority, and there could be nothing like representations to duly constituted authority. There was a Kannada proverb which meant: "Retreat up to the stream and prayer up to the king." Following that proverb, he would pray to the Government to represent to His Highness that the bulk of his subjects were longing for the privilege of having on the Council a representative of their own. How best the Government could do that it was not for the speaker to say; nor would he venture to suggest whether the Member to be appointed should be only a *non-official* or a *non-Brahmin*. These were questions which the House would be quite content with leaving in the safe hands of the Government. All that the members were anxious about was that the representation be made to His Highness immediately and in such a manner that His Highness would be moved by it and that he might be enabled to see the righteousness of the cause, the sincerity of the prayer and the strength behind the claim.

**The CHIEF SECRETARY to GOVERNMENT (Mr. K. V. Anantaraman)** replied to the debate on behalf of the Government. He commenced with the observation that the discussion had covered a very much wider ground than the wording of the resolution warranted. Government wished it to be remembered by the House that the convention that one of the Members of His Highness' Executive Council should be a non-Brahmin, had always been recognised by them and kept up as far as possible. Even at the present time, that convention had been respected and it would be incorrect to say that it had been given up.

The term 'Executive Council' included both the Dewan and the Members of Council. The view had been expressed by some members that the Dewan was President of the Council but not a member of it. Members holding that view were perhaps not aware of the distribution of work among the Dewan and the Members of Council. Like any Member of Council, the Dewan also held an independent portfolio. In addition, he exercised the power, in special cases, of directing the working of, or passing orders on particular questions pertaining to, other departments though they came under the portfolio held by a Member of Council. It could not be said, therefore, that the Dewan was not a member of the Executive Council but its President only. The President of the Council at the present time was not a Brahmin and so the convention referred to had not been sacrificed. Nor were Government contemplating to sacrifice it even in future.

Adverting to the question of appointment of a non-official Member of Council, to which reference had been made in the course of the discussion, the CHIEF SECRETARY said that on that matter the Government had already made a statement to the effect that they agreed in principle to such appointment. The question as to when and how that principle should be given effect to was one which should altogether be left to the decision of His Highness the Maharaja. Members of the House might however rest assured that when finances and other conditions warranted, His Highness would be pleased to order the appointment of a non-official Member of Council.

**The Mover** pressed the resolution to division.

*The resolution was thereupon put to vote and carried.*

*The House adjourned at 5-30 p.m. to meet again at 8 a.m. the following day.*